A bryefe and *neceſſary Catechiſme* or Inſtruction.

Very needefull to be knowne of all Houſholders. Whereby they may the better teache and inſtructe their Families in the Principles of Chriſtian Religion as is moſt meete.

Not onelye of them throughlye to be underſtode, but alſo requiſite to be learned by harte, of all ſuch as ſhall be admitted vnto the Lordes Supper.

PSALME. 34. 11.

Come Children, hearken vnto me, I vvyll teach you the feare of the Lorde.

¶ Imprinted at London by John Charlewood. 1577.

A bryefe and necessary Catechisme or Instruction.

Very needefull to be knowne of al Youthsholdens. Wherby they may the better teache and instruct their families, in [illegible] an Religion as to most [illegible].

Not onely of them [illegible] to be [illegible], but also requisite to be learned by harte, of all such as shall be [illegible] the Lordes Supper.

PSALME. 34. 11.

Come Children, hearken vnto me, I vvyll teach you the feare of the Lorde.

Imprinted at London by John Charlewood. 1577.

To the Christian Reader.

To the Reader.

They had [illegible] such like enchauntments, in whiche they were occupied, Bruis of Hampton, Guye of Warwycke, Arthur of the rounde Table, Huon of Burdeaux, Oliuere of the Lastell, the foure Sonnes of Aymon, and a great many other of lyke [illegible]. And yet more haunte [illegible] the [illegible] Elinet, Robert Deuyll, Robin Hod, Scarlocke, the Foure of Gotham, and [illegible] other. And yet of all [illegible]

[illegible] vnto sale. [illegible]

[illegible] tition

Jere. 19. 29

Jere. 36. 23.

Anno. dom. 290. sub. Dioclesianus, et anno. 1559. sub. Paulo. 4.

ages following, they departed not from the synnes of theyr Fathers, but gaue the holy labours of thy Saintes vnto ashes, nowe let vs see the iust recompence of anger, and make our good Rulers the instrumentes to execute thy iudgement. Wee haue nowe long inough played with our mowe fancies. Lorde rayse vp against thy words into honor, that our eyes may be occupied in holy readinges.

And you deare Brethren that are yet in battayle to fight against Sathan, praye and cease not, that GOD alone maye bee exalted in our dayes, that Sathan maye bee troden vnderfoote, and that the woorde of GOD, the strong weapon of our strife, maye bee geuen into the hand as of all, that their lyfe maye be in safetie. And bee perswaded of this, that there is no one thing more enemie to the woorde of GOD, then these vayne and synfull imaginations of our owne vnbrydled wyttes, which haue nowe fylled so many volumes. And therefore I trust I can deserue no blame to aduenture the setting out of this short instruction, sith my desyre is onely to aduaunce Gods glorye, and to edifye his poore Church, that is yet so couered in darke ignoraunce: when so many haue founde leaue to spreade abroade their labours, that haue no other pleasure then of sinne and wickednesse.

Nowe for that that I haue taken vppon mee to sette forth vnto many this instruction, beare with mee, I beseeche you, and praye vnto GOD, that we maye altogeather holde

the

Scarce one of a great many can give an accoumpt of their fayth. Yet Saint Peter requireth it of euerie Christian. A verie fewe haue tasted of the begynnings of the Gospell of Christe, and yet Saint Paule byddeth that the woorde dwell plentifullye in eache one of your hartes. The Apostle blameth the ignoraunce of the people, who haue learned yet no further, then repentance from dead workes, and the fyrst instructions of the faith towarde GOD: But O Lorde, howe many thousandes of vs, of fayth and of true repentaunce, can saye nothing? The Prophete speaketh of the kingdome of Christe, that in those dayes the earth shoulde bee full of the knowledge of the Lorde, as the waters that doo couer the Sea: where is nowe that blessed spyryte of vnderstanding to bee powred vppon vs? And where is this rytches of the knowledge of GOD? Are not rather the multytude of our Brethren cloathed with darknesse, so that they groape in theyr wayes as at mydnyght, and knowe nothinge of the waye of lyfe? Wee praye daylye according as we are taught, Let thy kyngdome come: if wee speake not lyke the Parrettes, in woordes without vnderstanding, then this is our meaning: let thy spyrite beare rule in our hartes, and the knowledge of thy woorde, lyghten the eyes of our minde. And what doo wee else then, but dallye with the Lorde, if wee praye styll for knowledge, and yet sleepe styll in ignoraunce? Then this is (louing Brethren) a good excuse for our boldnesse, if in so great necessitye,

1.Pet.3.15.
Colos.13.16
Hebr.6.1.
Esai.21.19.

according

according to our Talentes, we seeke to be profitable vnto many.

If any thinke that there are alreadye sufficientlye sette forth many Catechismes. I doo easelye graunt it, but they are not sufficientlye learned, neyther yet can bee. For it was necessarie in the best and most godlye of these labours, whyles the Christian fayth is plainelye taught, to edifyinge of the symple, and conuincinge of the aduersarie, that the faythfull Teacher shoulde vse moe woordes, then can bee carryed in minde of the ignoraunt man. And therefore I thought it good, as brieflye as I coulde, to comprehende the effecte of all, that the begynnynges beinge made playne, and easelye printed in memorye, wee myght enter into reasouinge and disputation with our selues, instructing one another, and helping one another, that wee might haue the more fruite in the longer labours of others, but most of all that wee might bee encouraged to the most holye and lyuelie worde of God, to drynke with continuall desyre of the fruitefull springe, euen vntyll the water of lyfe doo slowe vp in our hartes vnto euerlasting gladnesse, and the day starre doo aryse in our harts, which may lyghten our myndes into the knowledge of the God of glorie.

There is nothing remayning more, why this labour shoulde bee myslyked, excepte any man woulde thinke, that euerie Congregation had a sufficient Pastour to instructe those that were ignoraunt, so that they shoulde not neede any straunge Teacher: God graunt that in

tyme

tyme to come this maye be founde true. But yet wee are farre from it, euen as light from darknesse, or death from lyfe, or as knowledge and vnderstanding, is from insensyble blyndnesse. O that wee had eyes to see so great myserie: For sure it maye not well bee iustifyed, that in so cleare light of the worde, as GOD hath made nowe to shyne vppon vs, that there was euer Nation whiche had so ignoraunt Ministers. Wee maye heere in compare with the man of sinne him selfe. I dee not knowe that in the mydst of all his abhominations, there was a more lothsome syght of that Idolatrous Priesthodde, then wee haue sette vp among our selues, to bee fellowe labourers among vs in the Gospell. For what though they exceeded in loosenesse of lyfe? Yet their darke and barbarous relygion, was so thicke a Clowde spreadde ouer their manners, that the fulnesse of their sinnes was not easelye seene: But wee haue the lyght that hath made all thinges manyfest, and the Sunne hath shyned that hath dysclosed iniquitie, so that there hath not beene among vs any Popishe Priest so dronken, nor any Alehouse Chaplen, at suche a perpetuall truce with his drinkinge Pottes, that hath possyblie purchased so muche discredyte to his bellye God, and kytchin fayth, as our dumme Dogges and guydes, doe daylye multyplie against the GOD of Israell, and the fayth of his annointed our onely GOD and Sauiour. It greeueth mee to remember, and lotheth mee muche more to rehearse the estate

of

of the miniſtration into which we are fallen. We haue good cyme nowe to complayne with the Prophete, lyke people, lyke Prieſt: Euen the ſame coueringes of Iſraell that ſhadowed then their glorie, they haue ſpread themſelues againe as the heauens, and are come ouer our head in ſo great a tempeſt of blindneſſe and ignorance, that they haue ſhaken the foundations of all our comfort. Eſai. 44. 2.

Wee ſawe in deede Halcioniorum dies, the gladde and pleaſaunt dayes, in which our hope ſhyned, when firſte our happie gouernment turned awaye our ſorrowes, brake the yoake of Antichriſte, deliuered vs from the power of darkneſſe, and carryed vs amonge the Statutes of GOD, into the kingdome of lyght. But our hope hath ſince ſuffered a great Eclipſe, from the fulneſſe of her deutie, (ſuch hath bene the malyce of Sathan.) Hee attempted againſte vs euen at the fyrſte, his moſt peſtilent practiſe, and hath brought accordinglie his purpoſe to effecte. When God had turned the will of the Magiſtrate, and enclined his care to vnderſtanding: when hee had geuen vnto him courrage to ſcatter the enemyes of his trueth, and planted true feare in his harte to eſtabliſhe his Goſpell: then the ſubtyle Serpent which had turned all his deuices hether, hee bent his violence, and this councell pleaſed him beſt: To corrupte the Prieſthoode, who ſhould inſtruct the Prince by Vrim and Thumim, that if thus he might darken the light of the people, it might be the more eaſy to leade them out of the waye. Deut. 1. 15. Exo. 18. 21. Nu. 27. 21.

Then

tyme to come this maye be founde true. But yet wee are farre from it, euen as light from darkenesse, or death from lyfe, or as knowledge and vnderstanding, is from infernyble blyndnesse. O that wee had eyes to see so great mysterie: For sure it maye not well be vnstryued, that in so cleare light of the woorde, as GOD hath made noone to shyne vppon vs, that there was euer Nation whiche had so ignorant Ministers. Wee maye herein compare with the man of sinne himselfe. I doo not knowe that in the myddi of all his abhomynations, there was a more lothsome syght of that Idolatrous Priesthoode, then wee haue seene vp among our selues, to bee fellowe labourers among vs in the Gospell. For what though they exceded in lolenesse of lyfe? Yet their darke and barbarous religion, was so thicke a Clowde spreadde ouer their manners, that the fulnesse of their sinnes was not easelye seene. But heere haue the lyght that hath made all thinges manyfest, and the Sunne hath shyned that hath dysclosed iniquitie, so that there hath not beene among vs any Popishe Priest so monken, nor any Alehouse Chaplen, at suche a perpetuall truce with his drynkinge Potes, that hath pollyblie purchased so muche discredyte to his bellye God, and lytchin fayth, as our dumme Dogges and guydes, doo daylye multyplie against the GOD of Israell, and the fayth of his annointed our onelie GOD and Sauiour. It greeueth mee to remember, and lotheth mee muche more to rehearse the estate

of

of the miniſtration into ſwhich we are fallen. Wee haue good ſyme nowe to complayne ſwith the Prophete, lyke people, lyke Prieſt: Euen the ſame coueringes of Iſraell that ſhadowed then their glorie, they haue ſpread themſelues againe as the heauens, and are come ouer our head in ſo great a tempeſt of blindneſſe and ignorance, that they haue ſhaken the foundations of all our comfort. Eſai. 44. 2.

Wee ſawe in deede Halcioniorum dies, the gladde and pleaſaunt dayes, in ſwhich our hope ſhyned, ſwhen firſte our happie gouernment turned awaye our ſorrowes, brake the yoake of Antichriſte, deliuered vs from the power of darkneſſe, and carryed vs amonge the Saintes of GOD, into the kingdome of lyght. But our hope hath ſince ſuffered a great Eclipſe, from the fulneſſe of her deutie, (ſuch hath bene the malyce of Sathan.) Hee attempted againſte vs euen at the fyrſte, his moſt peſtilent practiſe, and hath brought accordinglie his purpoſe to effecte. When God had turned the ſwyll of the Magiſtrate, and enclined his care to vnderſtanding: ſwhen hee had geuen vnto him courrage to ſcatter the enemyes of his trueth, and planted true feare in his harte to eſtabliſhe his Goſpell: then the ſubtyle Serpent ſwhich had turned all his deuices hether, hee bent his violence, and this councell pleaſed him beſt: To corrupte the Prieſthoode, ſwho ſhould inſtruct the Prince by Vrim and Thumim, that if thus he might darken the light of the people, it might be the more eaſy to leade them out of the waye. Deut. 1. 15. Exo. 18. 21. Nu. 27. 21.

Then

Then hee entered agayne, and with more successe into his first assaultes, wherewith hee tempted once our Sauioue Christe, hee robbed the Ministers of his blessed hope in the prouidence of GOD, and make him seeke the wayes full of vyle shame to gette his breade. Hee hanged before his eyes another veale of Pompe and vanitie, that hee coulde not with open countenaunce see Christe, but followed the pleasaunt pleasures that better lyked him. And so first wounding the heade, the infection hath growne since into the other partes of the bodie, that nowe almost there is nothing but woundes and swelling, and sores full of corruption. Looke where we wyll among the people of the Lorde, and howe hardlye shall wee finde the dwellyng places of the godlie Pastours.

Jere. 9. 1. If Jeremie were nowe a lyue, hee woulde take vp againe his olde complaintes. (O that myne head were full of water, and mine eyes a fountayne of teares, that I might weepe day and night, for the slaine of the daughter of my people). For looke what agreement hath righteousnesse with vnrighteousnesse, and what fellowshippe hath light with darknesse, what concorde Christe with Belyall, or what parte the beleeuer with the Infidell: the same societie is betweene a great number of our Englishe Parsons and Vicars, with the true Preachers and Ministers of the Gospell. Your selues good Christian Readers make the comparyson, and bee your owne iudges, what cause wee haue to complayne. The true Minister is the

the Salte of the earth, to drye vp corrupte and noysome humours, and to preserue the substaunce pure, that the worlde maye bee offered vp a sweete Sacrifice vnto GOD: But our Vicars and Curates, wee haue some of them yet of the olde Morrowmasse Priestes, whose Salte is vnsauerie with such Popishe leauen, that there is no taste in them of the Gospell of Christe. Most certaine it is, that Popish Priesthoodde is no calling for a Minister of the Gospell. And therefore they that haue not openly forsaken that, and haue giuen a newe promise vnto Christe, they maye well haue the lyuing, but they can not bee the Parsons whome God hath called, nor yet the Salt to season his Elect and chosen. Math. 5. 13

The true Minister is the lyght of the world, which holdeth forth the Gospell of Christe in his hande, as a Lanterne to lighten the steppes of a great number, howe to walke vnto Christ: but what daylyght I beseeche you, shyneth in the Ministers of our making? They are better seene in theyr seuerall Occupations, then in the knowledge of the word, which they shoulde dispence vnto others. The true Minister is a fysher of menne, by whome the parrishe is stirred vp to all loue, to God fyrste, and then mutuallie one to another: but the parsons nowe haue eyther their nets so broken, or their baytes so yll, that wee see the effecte is no gathering together, but a woefull dispersion both of Prieste and people. Howe many examples doo wee see of a continuall dissipation in sutes and controuersies? The Parsonne Math. 5. 14.

against

against the Vicar, the Vicar against the Parson, the Parishe against bothe, and one against another, and all for the bellye. Among whome neither people, Parson, Curate, Vicar, one nor other hath any care for the Gospell of Christe. As the Lorde doth liue, this is no other fishing, but to suffer that roaring Lyon to catche all by his enchauntmentes, that hee maye haue large pasture in the Churche of GOD. The true
Math.6.22 Minister is the eye of the body: the worke man
Math.9.38 is the haruest: the Messenger that calleth vnto
Math. 22.3 the Marriage: the Prophete that telleth the
Math.23.34 wyll of the Lorde: the Wyse man that teacheth to dyscerne betweene good and euyll: the Scribe that doth expounde the Lawe: the Seruaunt that occuppeth his Maysters Tulents
Math.25.16 vnto gaine: the Witnesse that beareth testimony
Luk. 24.48 of Christe to all people: the Dispensers of the
1.Cor.4.1. mysteries of God: the Stewarde that giueth meate in due tyme, vnto the resydue of the hou-
Mat.24.45 shoide: the Sacrifice of the Gospell of God,
Ro.25.16. to make the oblation of his flock acceptable: the Mynister by whome the people do beleeue: the
1.Cor. 3. 5. Labourers of God to tyll his husbandrie, and
1.Cor.3.9. make vp his buylding: the Shepheard to feede
Acts.20.28. the Church of God, which hee hath purchased with his blood. But alas, and woe for vs, if we can see our sorrowe, what one of these excellent vertues shyneth in our Pastours? I speake the trueth, and God in his good tyme wyll geue vs eyes to see his iudgementes.

Scarce one Parish of an hundred hath founde suche a Mynister, or scarce two or three in a
Rom.10.14 Sheete whome God hath so blessed. If S. Paule saye true, or if the voyce of God bee

ſtarfull in our eares, that wee can not beleeue except wee heare, and wee can not heare without a Preacher: where is our glorie that wee are the people of the Lorde? Or where is our reioyſing that the Goſpell is amongſt vs? Were it not that the workes of the Lorde preached daylye vnto vs, and their voyce had come into our eares, as fullye as to our forefathers, euen in the ſtrongeſt of our people, it ſwoulde make our faith to waner. Pſa.19.5

For aboute vs in our Countreye, where dwelleth that Miniſter, or where is his name, that ſhall ſtrengthen the weake hearted, and raiſe vp them in hope? Hee muſt (ſayeth Saint Paule) bee apte to teache that is made Miniſter: but wee haue made the olde ſaying true, Oportet non habet locum, they are wee may ſay, they are more meete for the plowe, that dwell in the Parſonage. Haue the Apoſtle ſaide hee ſaye ſwyll, hee muſt, or hee muſt not, he ſhalbe made Miniſter now that pleaſeth the maker. 1.Tim.3.2

Euen thus it is, both highe and lowe, as many as God hath ſealed with a good ſpyrite, they complayne of it. They ſaye alſo with Jeremie: The Prieſtes ſaye not, where is the Lorde? and they that ſhoulde miniſter the Lawe, they knowe nothing. The men among vs that woulde bee our leaders, they may ſaye as of olde tyme: I ſwyll prophecie vnto thee of wine, and of ſtrong drincke, but of the knowe and the reſtimonies, they can no ſkyll. So heauy is the hande of our God ouer our ſinnes, vntyll wee bee amended. Jerem.2.8 Mich.2.11

Zach.11.13 Hee hath broken his two staues of happie feeding, bothe bewtie and bandes: and geuen in steede of them, the instrumentes of a foolishe Shepheard, and hath rayled vp vnprofitable Pastours whiche looke not for the thinges that are lost, nor seeke the tender Lambes, nor heale that that is hurte, nor feede that that standeth vp. And therefore wee maye boldly saye, God him

2.Chro.25.3 selfe being our warrant, that the Israell of the Lorde is without his Pastour.

But some perhappes will thinke this complaint to be grieuous, God hath not dealte thus with vs, but rather hath multiplyed a great many of learned and godlye Preachers vnto vs, euen nowe in great aboundaunce, as in any age before vs. Most certaynlye true it is, that God hath rayled vp in our dayes men of singular hope, full of excellent giftes, whose vertues in yong yeeres hath shined farre aboue the grape beaires of their Forefathers. Would God wee were halfe thankfull enough for so manifolde blessinges. The ioye of the whole earth, and the gladnesse of all the worlde, that is the blessed hope of the Gospell, it shineth not a iote euen in their countenaunces. The Lorde increase them a thousande thousande folde, and geue them double his spirite, that they maye be greater then all his enemies, and abyde faythfull euen vnto death: that through them the Prince maye prosper, the Magistrate maye be glad, theyr followers maye bee encouraged, the people maye be taught, all maye haue hope, Sinne maye bee abolished, Idolatrie rooted out, Antichrist ouerthrown, Sathan troden downe,

Hell

Hell maye bee confounded, the Gospell maye encrease, ryghteousnesse maye shine, and God maye haue the glorie. This desyre is the fruite of our lyfe, and there is not in the worlde a better portion: This wee haue chosen, and in this we wyll dwell, vntyll the fulnesse of tyme that wee shall saye in our course: Lorde, nowe lettest thou thy seruaunt depart in peace.

But we haue heere not a lytle feare, and wee see the stumblyng blockes that haue made our wayes daungerous. True it is, many menne are greatlie to bee beloued, but this is as true, there is none so good, but Sathan wyl seeke to syfte him. Noe, Lotte, Aaron, Miriam, Sampson, Dauid, Martha, Marie, menne and women, of most excellent vertue, and suche as the worlde was not worthye of: and yet not one of these whome Sathan wounded not, yea almost vnto death. The moste glorious of all menne subiect vnto sinne, was Adam him selfe, and yet hee was throwne downe into great confusion. So that the Sayntes of GOD (for so I trust I may call them, because of their great gyftes) the Sainctes I saye, that GOD hath sent vnto vs, they haue great cause to feare, and to saye with Dauid. Who seemeth to stande, let him take heede that he fall not. Sure they are of continuall assaultes, and euen at this present, one aboue other shaketh all their faith.

Sathan hath so rent a sunder the glory of our Mynisterie, that fleshe and blood is not halfe wylling to beare the shame of the worlde that

goeth after it. Hee hath spoyled it of the due rewarde: of all auctthoritie: of all obedience: loue, reuerence, and honour that man shoulde geue vnto it. Hee hath layde vpon it much contempt, many reproches, great pouertie, intollerable bondage, so that though the calling bee indeede the most precious inheritance vnder the Sun, yet the glorye is so darkened vnto mortal eyes, that all the Nobillytie is quite fledde from it, the Gentleman afrayde to come vnto it, the Ritche man rather chuseth any other kynde of lyfe, the meanest estate so hardlye contented with it, that Saint Paule himselfe can fynde but a fewe followers, that wyll cast away from them the cloakes of shame, and not degenerate from the dignytie of theyr offyce. But GOD shall once geue agayne vnto his Mynisterye beautie, in steede of ashes, and rych apparrel, in steede of Sackcloath, when hee shall turne againe the captiuitie of Syon, and buyld vp the walles, of the promysed Jerusalem. In the meane season wee wyll lyue in hope, and geue thankes vnto our God, that hath brought vs hethertto.

2. Cor. 4. 2

One other assaulte of Sathan hurteth as much as this: yea, and so muche the more because it is couered with the cloak of benefit, and sheweth vs a saluing medycine against the former wounde. For where as the Mynisters lyuing in most Churches is but small, he hath founde this remedie, that one man shoulde haue many Benefices. And whereas the reproche is not lyttle, but euen the name is ful of disdaine, and to be called maister Parso, maister

Vicar,

Vicar, Syr John, a parish Priest, &c. Against this euyll hee hath founde a remedie worse, and giuen liberty to al that wyl, to be Non residents, to forsake their charge, to goe where they wyll lyke maisterlesse houndes, to fyll the common wealth with worse, thē any ydle or vagabound personnes. Loe this is the vessell of poyson that Sathan hath set a broche, and the cuppe of whordome, which the Pope hath begunne of vnto all the worlde. This is the headde and fountayne of all spyrituall darknesse, the roote from whiche the glorye of Antichrist dyd first aryse: the fylthie spryng of all abhominations, whiche by pestilent encrease hath ouerflowed kingdoms with most shameful slauery, brought Princes into contempt, and set a vyle person in the Monarchie of the worlde. And yet at this day it doth so dull the spirits of many excellent men, that their harts are full of surfeting, and yet they feele not their disease, they wallowe as (I sayde) in their owne vowmit, and yet they see not their shame.

The haynousnesse of this sinne is so displeasaunt in the syght of God, that he hath reuenged it with one of his greatest plagues, in hardening the offendours hartes, that they shoulde haue eyes to see, and not see, and eares to heare, and not heare, and harts to vnderstand, and yet not vnderstand. For where as in many things they heare the voyce of GOD, and followe humblye his callyng, yet heere they bee deafe, euen as the Serpent that stoppeth his eares, that hee maye not heare the Charmer, charme

Pro.27.23 hee neuer so wyselye. It is playne that the spyrite speaketh. Bee diligent to knoore the state of thy flocke, and take heede to thy heardes, for ryches remayne not alwaye, nor the crowne from generation to generation. But yet the loue of ryches, and gorgeous shewe of honour hath so detayned many, that in many yeares they see not their flocke, nor care not at all in what pasture they be feede. So muche in deede it is that the Apostle speaketh vnto them. Rom.12.7 Hee that hath an office, let him attend on his office. The charge that Saint Paul giueth to the ministers of the church of Ephesus, is as plaine as may be spoken, yet they cannot vnderstand it. Acts.20.28 Take heede (sayth hee) vnto your selues, and to all the flocke, of whiche the holye Ghoste hath made you ouerseers, to feede the Churche of God, which hee hath purchased with his owne blood. Oh that this precept were written in our hartes with an yron penne, or a clawe of Adamant, that we coulde neuer forgette it. The often remembraunce that we haue bounde our fayth vnto the spyrite of God, that hee hath called vs for the instruction of his people, and that they are the price of the blood of Christe, would make vs at the last so to loue our duety, that the Shame and Wrong should be ashamed of the sounde of Non resident, and the name of that Parson shoulde be odious vnto vs, that woulde take vppon him a charge, and loke not after it. The Prophete sayeth, that if the Watchman declare not the iudgements of God, Ezec.3.18 & 33.8 against him that sinneth, the wicked man shall dye in his sinne, but his blood shalbe required at

the

the hands of the negligent watchmen. And the Apostle to the Hebrewes, speaking of the faithfull Mynister, sayeth. That they watch ouer the Soules of those that are commytted vnto them, as they that shall giue accoumpte if any of them perrishe. If these two bee sufficient wytnesse, that according to the lawe, the traeth should be esteemed: by their word most certaine it is that our neglygent pastours, who haue couered them selues as Salomon sayeth, with thicke claye, and multiplyed their benefices tyll they bee many in number, they must needes thinke they haue an heauie accoumpte against the daye of Christe. Neyther golde nor syluer, nor the pride of honour shalbe acceptable in steede of the soules of their brethren. But so it is they are shutte vp in blyndnesse, and God hath couered them with a spyryte of slumber, and they are sette downe in the counselles of the mockers and despysers, whiche saye in muche securitie, where is the promise of his comming? O curssed lawe of lybertie, that hath so dulled theyr spyrite: and O bottomlesse pytte, and hell of whooredomes, out of which suche a styncking sauour, continuallye breatheth of Pluralities, Tot quots, and all manner faculties and dronken dregges of popish abhominations.

Hebr. 13. 17

O Lorde God we beseech thee multiply thy spirite yet more vpon thine annointed and chosen seruauntes. Leade them, into the mydst of thy Sanctuary, that they may drinke ful of thy louing kindnesse. And enrich them so far with all thy blessynges, that they maye see with thy Saintes what is the height, the bredthe: the

length,

length, the depth, and howe vnsearchable is the ryches of thy glorie, that hast alone immortalitie, and inuestest in lyght which shall shine for euer. That thy manifolde mercies which thou hast multiplyed vnto them, maye be made perfect in that fulnesse of lyfe, vntyll they shall saye vnto them selues, euen with the zeale of that noble Prophete and King: I Psa.132.3. will not enter into the tabernacle of my house, nor get vp into my bedde, I will not suffer myne eyes to sleepe, nor mine eye lydds to slumber, vntyll I haue caused this lande which thou hast bielled, to spue out the surfettinges of this deadly poyson. O Lorde God, thou that arte able, bring this good thing to passe, let not our sinnes seperate betweene vs and thy goodnesse, but open thyne eares vnto our prayers, and powre out thy compassions vpon vs, that we and our Rulars, maye all reioyce and synge togeather with thy Saynts in the Apocalyps Alleluiah Apo.19.1 saluation, and glory, and power bee to thee, O Lorde our God, for true and ryghteous are thy iudgementes, and thou hast condempned the great whore, which dyd corrupt the earth with hir fornication. And therefore make vs saye continually Alleuiah, and her smoke let it ryse vp for euermore. Amen.

Farewell good Christian Reader, and forget not thy duetie to bielle them with thy prayers, who haue bielled thee with lybertie, and helpe them to the glorious triumphe of the gospell of Christ, who haue broken from thy necke the yoake of Antichrist, that they may long rule with ryghteousnesse, with peace, and with ioye

in

in the holye Ghoſte, whoſe gouernment hath made thee free from the bondage of Egypt, from the ſpyrituall Babylon, from Pope, and Papacie, which thame hath ſhaddowed, and ſhall at the laſt cloſe it vp for euer.

¶ *From my Chamber the xxii. of Aprill. 1572. Thine in the Lorde.*
Ed. De.

Rom. 8. 22.

¶ Euery creature groneth togeather, & trauaileth in paine, vntyl this preſent, and not onelie the creature, but we alſo which haue the firſt fruites of the ſpirite, euen we doo ſigh in our ſelues, wayting for the adoption, euen the redemption of our bodies.

To the Reader.

[illegible] holye Ghoste, [illegible] gouernment hath
[illegible] the bondage of Egypt,
from the Babylon, from
Egypt, and Sapaare, [illegible]
[illegible]
the last [illegible]

[illegible] the xxiii. of
April, 1577. Thine in the Lorde,
Ed. De.

Rom. 8.

Euery creature groneth together,
& trauaileth in paine vntyl this pre-
sent, and not one the creature, but
we also which haue the first fruites
of the spirite, euen we doo sigh in
our selues, waytyng for the adopti-
on, euen the redemption of our bo-
dies.

A bryefe and *neceſſary Catechiſme* or Inſtruction.

Very needefull to be knowne of al Houſholders. Wherby they may the better teache and inſtruct theyr Familys, in ſuch pointes of Chriſtian Religion as is moſt meete.

Not onelye of them throughlye to be vnderſtode, but alſo requiſite to be learned by harte, of all ſuch as ſhall be admitted vnto the Lordes Supper.

PSALME. 34. 11.

Come Children, hearken vnto me,
I wyll teach you the feare
of the Lorde.

Imprinted at London by
John Charlewood. 1577.

A shorte Catechisme,

containing a declaration of the true way to life euerlasting. Very meete to be knowen of euery one, before they be admitted to the Lordes Supper.

Question.

What is the chefest thing which euery one ought to be most carefull of as long as they liue?

Answer.

Euery one ought to be most carefull of these two pointes.

Firste and cheefely how we can be saued in the a day of iudgement, before Gods iudgement seat, and so b come to life euerlasting.

a Matth. 16. 29. 1. Pete. 1. 9

b Matt. 6. 33. & 25. 34.

Secondly, how to c liue according to Gods holy wyll during our life: In which two poynts wholy standeth the glory of God, so much as of man ought to be sought for.

c Luke. 1. 75. Ephes. 1. 4. & 2. 10. 1. Pet. 1. 15

Question.

How can we know this how we are discharged before Gods iudgement seat?

Answer.

We can neuer knowe how we be

discharged before the iudgement seat of God, vntyl such time as we know our owne a miserable estate by reason of the greatnes of our synnes, and the horrible punishment, which we deserue for them.

a Mat. 9.12. 13. 1.tim.1.15. Mat.11.28.

Question.

How doest thou know the greatnesse of thy sinne, and the horrible punishment due to the same.

Answer.

a Rom.3.20. Rom.7.7. 8.9.10.11. 12.&c. Rom.5.20. Psala.3.19. b Roma.7.9.

The greatnesse of my sinne, and the horrible punishment therof, I know by the a law of God, b right wel vnderstood, the sum whereof is contained in the ten commaundementes.

Question.

Rehearse the ten commaundementes.

Answer.

Exo.20.1.

God spake all these wordes, and sayd: I am the Lord thy God which brought thee out of the lande of Egipt, out of the house of bondage.

1. THou shalt haue none other Gods but me.

2. Thou shalt not make to thy selfe any

grauen

graue̅n image, nor the likeneſſe of any thing that is in heaue̅ aboue, nor in the earth beneath, nor in the water vnder the earth, thou ſhalt not bow downe to thē nor worſhip them. For I the Lord thy God am a gelious God, & viſit the ſinnes of the fathers vpon the children, vnto the third & fourth generation of them that hate mē: And ſhewe mercye vnto thouſands, in them that loue mee and keepe my commaundements.

3 Thou ſhalt not take the name of the Lord thy God in vaine: For the Lord wyll not holde him guiltleſſe, that taketh his name in vaine.

4 Remember thou keepe holy the Saboth day: Sixe daies ſhalt thou labour, and do all that thou haſt to do. But the ſeuenth day is the Sabboth of the Lord thy God: In it thou ſhalt do no maner of worke, thou and thy ſonne, and thy Daughter, thy manſeruaunt, and thy mayde ſeruaunte, thy Cattell, and the Straunger that is within thy gates. For in ſixe dayes the Lorde made Heauen & earth, the Sea, and all that in them is,

and

and rested the seauenth day: wherfore the Lord blessed the seauenth daye, and halowed it.

5 Honor thy Father and thy Mother that thy dayes may be long in the lād, which the Lord thy God geueth thee.

6 Thou shalt do no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy Neighboures house, thou shalt not couet thy Neighbours Wife, nor his man Seruaunt, nor his Mayde, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What is the fyrst commaundement?

Aunswer.

1. Thou shalt haue none other Gods but me.

Question.

What is the meaning of this commaundement?

Aunswer.

The lord God straightly chargeth vs in this first cōmaundement, that we

we worshipp God alone, which worshipp standeth in foure points: Firste that we a loue God aboue all. Secondly, that we b feare God aboue al. Thirdly, that we make our prayers to c none but to God. Fourthly, that we d acknowledge God alone to be the guider, and gouernour of all thynges: e of whō we receiue al the benefites that we haue, and therefore that f wee trust and staye vpon him alone.

a
Mat. 10.5
Phil. 3.3.
Colos. 3.
Ephe. 5.5
Mat. 6.1
b
Mala. 1.6
Mat. 10.
Iere. 10.
7 c
Rom. 10.
1. Reg. 8.
Ie. 17. 9. 1
d
Psal. 135.
et. 115.
145. et. 95
e
Iam. 1.
f
Iere. 17.
5. 48. 7
Esa. 31. 1.
2. 3.

Question.

What is the second commaundement?

Answer.

2. Thou shalt not make to thy self any graue image, nor the likenes of any thing that is in heauen aboue. &c.

Question.

What is the meaning of this commaundement?

Answer.

g
Deut. 4. 1
Act. 17. 2
Iob. 1. 18.
1. tim. 6. 1
1. Ioh. 4.
Eph. 40.
25. et. 46

In this second commaundement be contayned three thinges.

First, that wee should not a thinke God to be like either man or woman

man or any other thing, and there-
fore that wee make no Image of
God in any case.

Secondlye, that wee make no I-
mage of any other thing, eyther to
b worship the Image it selfe, eyther
God, Saint or Angell, by ye Image,
neither yet to this end to be ye better
put in mind of God by ye Image.

Thyrdly, that we worshippe not
God in any other d outward wor-
ship, according to our owne fanta-
sies, dut e as God commaundeth vs
in his worde.

Question.

What is the third commaundement?

Aunswer.

3 Thou shalt not take the name of the
Lord thy God in vaine.

Question.

What is the meaning of this cōmaun-
dement?

Aunswer.

God chargeth vs in this third cō-
maundement, these three things.

Fyrst, that we vse with a most hye
reue-

a
Leui.26.1.
Exo.34.13.
14.15.
Deu.4.23.
Psa.97.7.
et.106.36.
Esai.44.17
Dan.3.5.6.
c
Abac.2.18.
Jere.10.8.
25
d
John.4.23.
Math.15.9.
Esa.29.13
e
Deu.12.32.
et.5.32
Pro.30.6.
Josua.1.7.
Apō.22.18.
a
Deu.28.58.
59.60

reuerence the name of God, whensoeuer wee eyther speake or thinke vpon him.

Secondlye, that we neuer blaspheme the name of God, by b Cuniuring, Witchcraft, Sorcery, or Charming, or any such like: neither by cursing nor banning.

Thyrdly, that we neuer c sweare by the name of God, in our common talke, although the matter be neuer so true: But onely where the d glorie of God is sought, or the saluation of our brethren, e or also before a Maiestrate in witnessing ye trueth, when we are thereunto lawfullye called. In which causes we must foncly sweare by the name of God: But as for g Saintes, Angels, h Roode, Booke, Crosse, Masse, or any other thing, we ought in no case by them to sweare.

Question.

What is the fourth commaundement?

Aunswer.

Jere. 10. 6. Psal. 8. 1. 1. Cor. 29. 13

b Deu. 18. 10. 11. 12. Esai. 8. 19. et. 47. 9. Mala. 3. 5. Gala. 3. 20. Acts. 19. 13 16.

c Math. 9. 34 35. 36. 37. Jam. 5. 12.

d Josu. 2. 12. 2. Cor. 1. 33 e. 11. 31 Gala. 1. 20.

e Exo. 22. 11.

f Deu. 6. 13. e. 10. 20.

g 2. Cor. 1. 23

h Jere. 5. 4. 7. e. 12. 16. 17. Amos. 8. 14. Soph. 1. 5.

4 Remember thou keepe holy the Sabboth day. &c.

Question.

What is the meaning of this commaundement?

Aunswer.

The halowing of the Sabboth day, is to a rest from our laboures in our calling: And in one place to assemble our selues together, and with feare and reuerence to heare, marke, and b laye vp in our hartes the worde of God c preached vnto vs: To d pray altogether ẏ which we e vnderstand, with one consent: And at the times appointed, to f vse the sacramentes in faith and repentaunce: And all our life long to g rest from wickednesse, that the Lord by his holy spirit may worke in vs his good worke, and so beginne in this life, the euerlasting rest.

a Deut. 5. 14 Exo. 16. 26.
b Mat. 13. 23
c Lu. 4. 16. 21 Actes. 20. 7 et. 15. 21. & 13. 15. 17
d Mat. 18. 19. 1. Corin. 14 16. 17.
e 1. Cori. 14. 16. 17
f 1. Co. 11. 33 Act. 20. 7. et. 2. 42.
g Num. 29. 7 Heb. 4. 9. 10

Question.

What is the fift commaundement?

Aunswer.

5 Honour thy Father and thy Mother.

Question.

Question.

What is the meaning of this commaũdement?

Aunswer.

The meaning of this fyfte commaundement is, that we should honour (that is to say) loue, feare, obey & reuerence our a Parentes, or any other that are vnto vs in their stede: As our b Princes, Rulers & Magistrates: c our Pastors & Teachers: our d Maisters: & all others which are aboue vs, in any calling, placed by God: e the aged & graye headed: and that all Superiors shew themselues in deede Parents, in f defending and guiding their inferiours.

a Leui. 19. 3. Colos. 3. 20 22. 25. 24. Eph. 6. 1.
b Exo. 22. 28. Rom. 13. 2 Titus. 3. 1.
c Heb. 13. 1. 1. thes. 5. 12. 13.
d Eph. 5. 67. Tit. 2. 9. 10.
e Leui. 19. 32
f Colos. 3. 19. 21 Eph. 6. 9. 84

Question.

What is the fyrt commaundement?

Aunswer.

6 Thou shalt do no murther.

Question.

What is the meaning of this commaũdement?

Aunswer.

First the Lord GOD forbiddeth

vs

vs in this syxt commaundement all a kylling, b fyghting, and c quarrellyng, and d reproches, mockes, and tauntes.

Secondly, he forbiddeth all kylling in hart, that is, al e anger and malice f all desire of reuenge.

Thyrdly, on the other side he commaundeth vs to preserue lyfe, by exercising g the workes of mercie and compassion towards our brethren, yea, euen towardes our enimies.

Fourthlye, to h loue one another inwardlye in harte as our selues, yea, euen our enimies, and them that hate vs.

a Gene. 9.6. Deu. 5.17.
b Math. 5.39
c Colos. 3.13.
d Leui. 19.14.
e Leui. 19.17. 18.
Mark. 5.22. 1. Joh. 3.15.
f Pro. 20.22.
g Mat. 25.25 Esay. 58.7. Ezech. 18.7
h Math. 5.44. Leui. 19.18 Luke. 9.27. Rom. 12.17 18.19.20. 21.

Question.

What is the seuenth commaundement?

Auuswer.

7 Thou shalt not commit adulterie.

Question.

What is the meaning of this commaundement?

Aunswer.

We are forbydden in this seuenth comaundement, syrst a all adultery, forni-

a Leui. 18.20. 19.29. Deu. 23.17.

fornication: and all other b vncleanesse in our bodyes.

Secondly, all c vnpure thoughts and lustes of the hart.

Thyrdlie, all other thinges which might entice to such vncleanesse, as al vnchast d behauiour, e filthy talke and songs, f wanton apparel, lewde and idle pastimes, g gluttony, drunkenesse, h houses of open whordom, and whatsoeuer else may allure vs to vncleanesse.

Fourthly, on the other side, he commaundeth vs to keepe our bodyes and soules i chast and pure, as temples of the huly Ghost: Or if the k gift of chastity be not giuen vs, then to vse the lawful remedy appointed by God, which is mariage.

Question.

What is the eyght commaundement?

Aunswer.

8 Thou shalt not steale.

Question.

What is the meaning of this commaundement?

Aunswer.

b Leui. 18. 20.
c Math. 5. 28
d Esay. 3. 16. Ro. 13. 13.
e Ephe. 4. 20 et. 5. 3. 4.
f Deu. 22. 12. Esai. 3. 18. 19. 20. 21.
g Ephe. 5. 18.
h Deu. 23. 21
i 1. Cor. 6. 15. 19. 20
j 1. Thes. 4. 4. 5.
k 1. Cori. 7. 2 Hebr. 13. 4.

a
Leui.19.11
Deu.5.19.
b
Ephe.5.3.5
Colos.3.5.
Psal.62.10
Zach.8.17.
Mic.2.1.2.
Act.20.33.
c
1.Thes.4.6
Exo.22.21.
22.23
Deu.10.17
18.19.ff
24.14.
d
Psal.27.27
1.Tim.6.6
e
Gene.3.19.
Ephe.4.28.
1.Thes.3.10

Aunswer.

In this eight cómaundement the Lorde God forbiddeth all stealing and robbing in outwarde deedes.

Secondly, he forbiddeth all stealing in harte, that is, all desire of any manes goodes wrongfully.

Thyrdly, he forbyddeth all deceyte and wrongfull dealing.

Fourthly, on the other syde he chargeth vs that we be content with that porcion of goodes which the Lord giueth vs: to apply our selues in our vocation and calling, to get our owne lyuing, and to lyue of that which is our owne, and also to be helpfull vnto others.

Question.

What is the ninth commaundement?

Aunswer.

9. Thou shalt not beare false witnesse against thy neighbour.

Question.

What is the meaning of this commaundement?

Aunswer.

The

The Lord God in this ninth commaundement doth commaunde vs fyrst, that we should neuer a speake falsely in wytnesse bearing.

Secondly, that not onely in wytnesse bearing, but also in no other matter we should neuer b lye, flatter, or dissemble.

Thirdly, that we should neuer tell false c tales behynd our neighbours backe, or heare them of others: that we should neuer d beleeue any euyl spoken behynde their backes, vntyll we fully know the certaintie.

Fourthly, in pryuate offences to speake nothyng, although it be true to the e hurting of our Brothers good name, if by f pryuate admonitions he may be wonne.

a Psa.10.19.5. 9.8.21.28.

b Ephe.4.25. Psal.15.2.

c Psal.5.8 Psa.25.10.

d Mat.7.1.2. Rom.14.4. Psalm.15 Jam.4.12

e 1.Cor.13.7 1.Pet.4.8 Pro.11.12.

f Mat.18.15 16.17.18

Question.

What is the tenth commaundement?

Answer.

10. Thou shalt not couet thy Neighbours house. &c.

Question.

What

What is the meaning of this commaundement?

Aunswer.

Here the Lorde in plaine wordes, doth forbid al inward a desire what soeuer is vnlawfull to be done, although we neuer b consent vnto it, as the c rebellion of the flesh, al corruption of the d olde man, all e blot of originall syn, so that by this commaundement most clearely we may see the Image of that mā that pleaseth God, euen such a one in whom nothing is impure, neyther in wyll nor nature.

a Rom.7.7.
b Gene.6.5. ct.8.12. Pro.20.9.
c Rom.7.23
d Ephe.4.22. Colos.3.9
e Rom.16.6

Question.

Canst thou fulfyll all these commaundemēts without breaking any one of them?

Aunswer.

These are the commaundements of almighty God, the perfect fulfylling whereof a no fleshe can attayne vnto, no although I do all that I can, yet, I breake them dayly both in thought, worde and deede.

a Rom.3.23 Rom.8.31. ct.11.31 1.John.1.8. 1.Reg.8.46 Pro.20.9.

Question.

What

What punishment dooth God appoynt for breaking any one of them?

Aunswer.

The punishment for the breaking of the least commaũdement, euen in a thought, yea, if it were but b once broken in all my life, is the euerlasting c curse of GOD, which conteineth all the torments that can be deuised both of soule & body, and in the Scripture is called by diuers names to expresse the paine, as d hel fyre, the e worme that neuer dyeth, f vtter darkenesse, g burning lake, h second death, damnation & such like.

a Math. 5.28
b Jam. 2. 10. Gala. 3.10
c Deu. 27.26 Gala. 3.10.
d Math. 25 41.8.10.28 Mar. 9.43
e Mark. 9. 44.46
f Mat. 22.13 et. 25. 30
g Apo. 19.20 & 20.10.14
h Apoc. 20.6. et. 21.8

Question.

Is there nothing which a man can doo in this world, to serue as a sufficient recompence to God for one sinne?

Aunswer.

a Luk. 17. 10
b Colos. 2.23. Apo. 20.6. & 21.8 Rom. 6.23 Gala. 3.10. Mat. 25.41

No, although I should geue a all my goods to the poore, or suffer my body to be b whipped al my life lõg, or suffer any other punishment which might bee deuised, it is not sufficient for one of my least synnes.

Question.

Yea, but God is merciſull, will he therfore puniſh ſin ſo ſharply, thinkeſt thou?

Aunſwer.

a 2.Tim. 1.3. Pſal. 145.8 et. 86.15
b Pſa. 7.9 Pſal. 11.7 Rom. 3.4 Ioh. 3.33.

Our God in deede is a merciful, but he is alſo b iuſt & true, and therefore muſt needes of iuſtice & trueth puniſh mans ſinne with that puniſhment which he hath appointed.

Queſtion.

Seeing then this puniſhmẽt muſt nedes be ſuffered, are we in our ſelues able to ſuffer, and ouercome it?

Aunſwer.

a Pſal. 130.3 Mat. 16.26

None is able to ſuffer a and ouercome this great puniſhment of ſyn, being onely man.

Queſtion.

Is there then no meanes at al whereby we may be ſaued from theſe paines euerlaſting?

Aunſwer.

The paines which our ſinnes deſerue, muſt needes be ſuffered by mã, becauſe God of his iuſtice, muſt needs puniſh ſyn in mã, which was com-

committed by man, and therfore our Sauiour Christ being euerlastinge God, became also a man, and hath fullye b suffered whatsoeuer was due for mans sinne.

Question.

Are not then al people discharged, seing the punishment is paide?

Aunswer.

None are discharged sauing those that take hold vpon Christ, and his merits with a a true fayth.

Question.

What callest thou this true fayth?

Aunswer.

This true & liuely fayth is a a full perswasion & assurance of my b hart grounded vpō the c promise of God, & wrought in me by ỹ d holy ghost, whereby I am fully assured, ỹ what soeuer christ hath wrought for mās saluation, pertaineth not onely to others, but euen e to me, and is wholy mine, as surely as if I performed the same in mine owne person.

Question.

a
Gala. 4.4.
Hebr. 2. 9. 10. 14. 15 16. 17. 18.
Heb. 4. 15.
1. Tim. 2. 5
Rom. 8. 3. 4
b
Gala. 3. 13
Rom. 4. 15
John. 1. 29
1. John. 2. 1
2. Cor. 5. 21
Esa. 53. 6
Roma. 8. 3
a
John. 3. 16 18. 36
a
Colos. 2. 2.
John. 3. 2
Ephe. 3. 12
Ro. 8. 38. 39
Eph. 1. 18.
b
Ro. 10. 10.
Ephe. 3. 17
c
Ro. 4. 3. 18 21. Ro. 10. 8
et. 1. 16. 17
2. Cor. 5. 18
d
Ep. 1. 17. 18
2. Cor. 1. 22
et. 5. 5
1. Cor. 1. 1
2. Cor. 4. 13
e

How can it be that thy sinnes are forgeuen thee, and yet according to Gods truth fully punished with that punishmẽt which God hath appointed for synnes?

Aunswer.

By this my true faith I see my sins both to be forgeuen, & yet fully punished, for in Iesus Christ to a satisfie Gods iustice, they be b fully punished, & yet to me they be c forgeuen, because in me they be not punished, but in Christ for mee, to set foorth Gods mercy, & therefore shal neuer be layd to my charge: In this manner therfore I see the Lord my God to be both mercifull and iust.

a 2.Cor.5.21 Rom.3.25
b 1.John.2 f.2 Gala.3.13 Roma.4.25
c 2.Cor.5.19 Psal.23.1.

Question.

Yea, but although the punishment of thy sinnes be payde in Christ, yet seeing there can no vnrighteousnesse dwell with God, how canst thou stand before Gods iudgement seat as righteous and iust, seeing thou hast no righteousnesse, but such as is stanyed with so many sinnes?

Aunswer.

I stand as iust & righteous before the

the throne of god, not cloathed with mine owne righteousnes, which I haue wrought in mine own person, but with the a righteousnesse of Iesus Christ. Which righteousnesse being taken holde vpon b by a true faith, is made mine: Thus am I iust in the sight of God, not in respect of mine owne workes which I haue wrought, but taking holde vppon Christs workes to be mine by faith.

a 1.Cor.1.30 2.Cor.5.21 Rom.3.22
b Ephe.3.17. Rom.3.22. 28 Iohn.3.18.

Question.

Doth not this make men to run into all sinne and wickednesse

Answer.

No, for this true faith as soone as it is wrought in vs a through the holy Ghost, doth frame our harts a new, & causeth vs to b detest, hate, lothe, and abhorre synne in all men, but especially in our selues, and maketh vs to haue our c whole delight and ioy in those things which be agreeable to Gods will, and causeth vs also to d expresse the same in our

a Iohn.3.3.5 Ephe.4.23 Colo.3.8.9. Roma.6.4. et.12.1.2
b Rom.7.23.
c Roma.5.1 2.3.11
d Roma.6.11 12.13 Math.7.18 Iohn.15.5

lyfe and conuersation, or els it is no true fayth, but a e dead fayth.

e Iam. 2. 17

Question.

Rehearse the summe of this fayth.

Aunswer.

I Beleue in God the father almighty, maker of heauen and earth. And in Iesus Christ his onely sonne our lord: which was conceyued by the holye Ghost, borne of the virgin Mary. He suffered vnder Pocious Pilate, was crucified, dead and buried, he descended into hell, and the third day he rose againe from death. He ascended into heauen, & sitteth on the right hand of God the Father almighty. Frō thence shall he come to iudge both the quicke & the dead. I beleue in the holy Ghost The holy catholike church, the communion of Saints, the forgeuenesse of sinnes, the resurrection of the bodye, and the lyfe euerlasting. So be it.

Question.

What is the effect of this Crede?

Aunswer.

This Crede contayneth foure espe-

especial pointes. First, what wee ought to beleue cõcerning God the Father. Secondly, concerning God the Son. Thirdly, concerning God ỹ holy Ghost. Fourthly, concerning Gods people called the Church.

Question.

What beleeuest thou in the first part concerning God the Father?

Answer.

First, I beleeue that God the Father through christ, a into whose body I am grafted by faith is not only a b Father of other faithful, but euẽ my father, & therefore c loueth me. Secondly that he is almighty, that is, that he hath d all power in his hand guiding and ruling althings, so that nothing can be done in e heauẽ, earth, nor hell, without his prouidence.

a
Iohn.1.12.
Rom.3.25
Rom.8.1.
Gala.3.26.
b
Rom.8.15
2.Cor.6.18
c
Rom.5.8.9
Esay.54.6.7.8
d
Esay.45.5 6.7.12
Esai.46.10 11
e
Amos.3.6
Ierem.10.23
1.Reg.22 19.20.26.
Psalm.139 2

Question.

What beleeuest thou in the second part, concerning God the Sonne?

Answer.

I beleeue that Iesus Christ, one a God in substance with the Father

and ỹ holy Ghost, b tooke flesh of the Virgin, & is become perfect man, as I am, in all things, sinne only excepted, c & in my nature hath wrought for me whatsoeuer was needefull for my saluation. Question.

What meanest thou when thou sayest, He suffered vnder Poncius Pilate?

Aunswer.

Because ỹ manner of death which men do suffer by the sentence of the Judge, and vnder the title of iustice, is more shameful, sclaunderous and terrible, then if a man should die naturallye in his bed, therefore Christ tooke on him our person, to shewe him selfe a before an earthly Judge, & to be b condemned by the mouth of Pilate, he being then Judge, that thereby we might be cleared before the iudgement seat of God.

Question.

What meanest thou when thou sayest, Christ was crucified dead and buried?

Aunswer.

First

Rom. 9. 5.
1. John. 5. 7 20
John. 14. 10. 11
b
Rom. 1. 3.
Math. 1. 20 21
c
Ie. 2. 14. 15
Heb. 4. 15.
Rom. 8. 3.

a
Psa. 2. 2
Act. 4. 27
b
Mat. 27. 26
John. 19. 1. 13. 23

First I meane, in that he was crucifyed, that he suffered a the death of the Crosse, which was an abhominable and cursed death, b to deliuer me from the curse which was due for my synnes.

a Math. 27. 31. 32.

b Gala. 3. 31. 14

Secondly, for as much as death was a punishmēt due vnto man for syn, therfore our Sauiour did suffer death, and by suffering, ouercame death. For in his death doth lye the principall point of our saluation: for if he had not bene truly c dead, we shoulde be yet subiecte to eternall death and damnation.

c Deu. 9. 26 Esai. 53. 12 Iere. 11. 19. Rom. 5. 8. 1. Cor. 15. 3 1. Pet. 2. 24.

Thyrdlye, he was buryed for the more greater confyrmation of his death and resurrection. And to the intent to make it more certainely knowne vnto vs, it pleased him also to be buryed after the common maner of mē, and that by two notable persons, d Nicodemus, & Ioseph of Aramathia, which was done also by the wyll and consent of Pylate, who

d Mat. 27. 57 Mar. 15. 43 Luk. 23. 53 Iohn. 19. 38

who caused the body to be delue-
red vnto them.

Question.

What meanest thou cõcerning this, that Christ descended into Hell?

Aunswer.

Where it is sayde that Christ des-
cẽded into hel, therby I beleeue that
christ did not onely suffer in his bo-
dy ỹ punishment due to my body, a
a Esa.53.4 8.10 but also in his soule the punishment
due to my soule, which was the tor-
mẽts of hel, secõd death, b sorrowes
b Acts.2.24 Mat.26.38 of death, & abiection from God: as it
c Luk.22.44 doth appeare by the anguish of his
soule in the garden, c when drops
d Luk.23.46 Hath.27. 46.50 of blond issued out of his body, & al-
so vppon the Crosse, by d his lamen-
table crie to his father. For in a mi-
serable case had we bene, if he had
suffered onely the punishment due
to our body, and not to our soules.

Question.

What fruite hast thou by this death of Christ?

Aunswer.

First

First, I beleue that this death and punishment, which Christ suffered, is the appeasing of a Gods wrath, and a full satisfaction to God for all my synnes.

a Hebr. 9. 21 11. 28. 1. Pet. 1. 24 1. Ioh. n. 2. 2

Secondly that b as he is dead for sinne, so he will cause sin to die in my mortal body. Question.

b Gala. 5. 24 Gala. 2. 19 Roma. 6. 6 . 7. 8. 11

What profit hast thou by the rysing againe of Christ?

Aunswer.

First, I am assured by his rising from death, that he hath a ouercom death, hel, and sinne, and hath finished my iustification.

a 1. Cor. 15. 55 56. 57 Ro. 8. 33. 34 Rom. 4. 25.

Secondly, that as he is risen from death, so he causeth me as a member of him, b to rise from sinne, and delight in righteousnesse.

b Roma. 6. Col. 3. 1. 2.

Thyrdlye, his rysyng againe is a sure pledge c to me, that my bodye shal in like manner rise againe.

c 1. Cor. 15. 1 16. 20

Question.

What is the meaning of this, that Christ ascended into heauen?

Aunswer.

Christ

Christ as touching his manhead is a onely in heauen: but b in his Godhead, and comfort of his holy spirit, hee is with vs to the ende of the world.

a Acts.1.11. Acts.3.21
b Acts.4.51 Mat.28.20 Joh.14.16

Question.

What good getteſt thou by the aſcending of Christ into heauen?

Aunſwer.

Fyrſt, Christ his aſcending into heauē, is a ſure pledge vnto me, that a I ſhal in like maner as a member of him, by his power, be receyued into heauen, in the ſame nature wherin he is aſcended.

a John.14.3 Phil.3.21. Col0.3.3.4 1.The.4.17
b 1.Joh.2.1.2 Heb.9.12. et.24. Roma.8.34

Secondlye, Christ hauing aſcended into heauen, b maketh continuall interceſſion for me.

Question.

What is the meaning of this, that Christ ſytteth at the right hande of God the Father?

Aunſwer.

Christ ſytteth at the ryght hande of the father, that is: hath a all power geuen him of the Father ouer all things.

a Mat.28.18 Phi.1.20 21.22

Question.

Question.

What fruite doest thou receyue by this, that Christe shall come to iudge the quick and the dead?

Aunswer.

To me that am a mẽber of Christ, it is a singular comfort, a when I know assuredly that none shall be my Judge, but he that is my sauior: But terrible it wyll be to those that flee from Christ, b when they shall see him come to iudge them, whom they in their life time refused.

a
Iob.14.25.
Mat.24.31
Mat.19.28
Mat.25.34
2.The.1.10
b
2.Thes.1.8
Luk.21.25
Mat.25.41

Question.

What beleuest thou in the third part, concerning God The holy Ghost?

3

Aunswer.

I beleeue that God the holy ghost a sealeth into my hart all Christes benefites to be mine, and b maketh sinne to dye in me, & stirreth me vp to righteousnes and holines of life.

a
Ro.8.9.10
11.15.16.
17
Gal.4.6
Eph.1.17.
b
Ephe.4.23.
Psalm.1.3
Colos.2.11.
12.3.13.

Question.

Seeing there is but one onely God, why nameste thou the Father, the Sonne, and the holy Ghost?

Aunswer.

Because

a Mat. 3.16 17.&.28.19 1.Joh.5.7. Esa.61.1 Psal.110

Because God hath so opened himselfe in his a word, that these three sundry persons are in substaunce, but b one true & euerlasting God.

b 1.Co.12.11

Question.

4 Now let vs come to the fourth part, what callest thou the Catholike Church?

Aunswer.

a Rom.8.29 Ephe.1.10 11,12.13 Mat.16.18. Joh.10.28. 29 b 1.Joh.3.21 2.Co.13.5 Rom.8.16. c 1.Tim.2.19 d 2.Pet.3.7 Aggeus.2.8 Esa.49.15. Matth.10 29.30

The Catholike Churche, is the a whole company of faythfull people, which euer were since the begining of the world in al places, which also be now and shalbe to the end of the world. Of the which number I beleeue that b I am one. I beleeue that God c knoweth them all, and hath a most tender care ouer them.

Question.

What callest thou the Communion of Saintes?

Aunswer.

a 1.Cor.12.12 13.14.20 1.Cor.10.17 Ephe.4.15 5.30 Colo.1.18. Rom.12.5

The communion of Saintes is the societye that all wee which beleeue haue one with another, as a members of one head Jesus Christ, wher-

whereby we are b ready to communicate al gods benefits both spritual & temporal, to the mutual health & comfort one of another, according to the measure which we haue receiued of God in this life.

b 1.Cor.11.28 et.13.5 2.Co. 11.28 Gala.6.2 Phil. 2.1 3.4.

Question.

What is it to beleeue The forgeuenesse of sinne?

Aunswer.

I beleeue that Jesus Christ hath a wholye appeased God for my syns, and paide the ful punishment due to them, & therefore that they be freely forgiuen me, and shal neuer be laide to my charge.

a 1. Joh.2.2 Colos.1.14 20.21.22 1.Cor.1.30 Esay.53.4 5.8.12 Rom.3.24 25.et.5.8.10 2.Cor.5.19.

Question.

What beleeuest thou of The rysing againe of the body?

Aunswer.

I beleeue that after this lyfe ended, a my soule shall goe to GOD that gaue it, and my bodye shall rest in the graue, vntyll the appoynted time; and then I shall b see GOD

a Eccle.12.7 Luk.16.22 &.23.43

in

a Iob. 19.26 1.Cor.15.42 23.44.53 Phil.3.21. 1.Thes.4.13 14.15.16

in my flesh, & mine eyes shall looke vpon him, and this my bodye shall be made lyke to the glorious body of Christ, without all corruption.

Question.

What is it that thou sayest of Life euerlasting?

Aunswer.

b

I beleeue that when GOD shall rayse againe this my bodye, and ioyne it againe together with my Soule, that then I shall liue with a 1.Cor.15. 53.54 Christ for euer, in his euerlasting kingdome of glory.

Question.

By what meanes do we attayne to this fayth which thou hast here confessed?

Aunswer.

The holy Ghost hath appointed the preaching of the word to be the ordinary meanes, whereby, hee a Rom.10. 14.17 1.Pet.2.2 worketh in our harts this true and lyuely fayth, and without this preaching of the worde, we can neuer haue fayth.

Question.

Question.

After that God by the meanes of his worde, hath wrought in our harts faith, by what meanes afterwarde dooth hee strengthen the same?

Aunswer.

This faith doth God strengthen in vs by the selfe same preaching of the worde, and also by the vse of the Sacraments.

Question.

What callest thou the Sacraments?

Aunswer.

Sacraments be a outward signes ordained of God for the greater assuraunce and strengthening of our faith, being vnto vs b sure pledges of those benefites of our saluation, which we receyue in Christe to be our ✠ are represented vnto vs by ye outward signes of water in baptisme, and bread & wine in the supper of the Lord. They serue also for a marke of our profession, whereby we differ from other people which

a Gen. 17. 11 Exod. 12. 3. 4. 5. 36

b Rom. 4. 11.

be heathen.

Question.

Howe many Sacraments be there?

Aunswer.

a There be a two Sacramentes, that is to saye: Baptisme, and the Supper of the Lorde.

1.Cor. 10.1 2.3.4

Question.

What strength of fayth hast thou, through Baptisme?

Aunswer.

a I am taught & assured by a Baptisme, that my sinnes are forgiuen me: For as the water washeth away the filthinesse of the body, euē so should I through the holy ghost be thereby fullie certified and perswaded, that b the blood of Christ being sprinckled vpon my soule by the c hand of faith, hath washed away both the guiltinesse of my syn, & the punishment due to the same: the fruit and effect whereof appeareth herein, that through the power of Christes death and resurrection, I am d dead as touching syn, and

Acts.22.16 Mark.1.4.

b 1.Pet.1.2 et.3.21 1.Joh.1.7. Ephe.5.26 Titu.3.5.6 Act.22.16.

c Actes.15.9

d Roma. 6.3 4.5.6.&c.

and raised vp againe in e newenesse of life: which two thinges in whom soeuer they appeare not, they may wel haue the name & title of Baptisme, but in deede they are no Christians. e 2.Cor.5.17 Gala.5.24. 25

Question.

What strength of fayth do we finde in the vse of the Lordes Supper?

Answer.

The supper of the Lord through the holy ghost, doth strengthen my faith, ẏ I should not doubt, but assurely as I receyue the bread and wine into my bodye, to become wholy mine, to my a soule receyueth with all Christ, with his b passion and righteousnesse to be wholy mine, as surelie as if I had wrought them mine owne selfe. a Math.26. 27.28 b 1.Cor.10 16.17.& 11 24.25.et.12 13 b 1.Cor.1.30. Rom.4.25 2.Cor.5.21

Question.

Are not euen the bread and wine in the Supper of the Lorde turned into the body and blod of Christ?

Answer.

The bread and wine as touching their nature and substaunce, a are a Mat.26.29

C.iij. not

1.Cor.10 16.17.&.11. 16.27.28 not turned: but as touching the vse of them, they differ from common bread and wine, in that they are appoynted of God to serue vnto vs as b seales and pledges of those benefits which Christ in his body wrought for vs.

b Rom.4.11.

Question.

In what manner ought thou þ to prepare thy self to þ receiuing of these misteries?

a 1.Cor.11.28

Answer.

b 2.Cor.13.5. c Ephe.1.13. 2.Cor.1.22 et.5.5 d Ephe.3.12. Rom.8.15. e 1.John.2. 1.2 Esai.53.8 7.8.9.&c. f Ephe.3.17. g Mat.26.75 Jerem.4.4 Joel.2.12. 13 h Rom.7. 10.11.

In preparing my self to receiue the supper of the Lord, I ought diligently to obserue these three thinges.

First, to a examine my self whether I b stand in faith or no, which I shall know if I feele my c harte d assured by the spirit of God, that the e punishment of my syns is fully discharged in Christ, and that whatsoeuer he hath doone pertayneth not onely to others, but euen to me.

Secondlye, to examine my self whether I f hyde my harte g inwardly

wardly sory for my sinnes, with an inwarde hatred and lothing of sin, and an h earnest desyre and a sure purpose, wholye to conforme my selfe to the wyll of Gods word.

Thirdly, if anye offence bee betwixt others and mee, that I i reconcile my selfe vnto them. All these thinges, although they ought earnestlye to bee considered in the k whole course of our life, yet then especially when wee come to the Supper of the Lord.

Question.

Now seeing wee be saued by Christes workes without our deseruings, wherto then now serueth our well doing, or what auaileth it to do good workes?

Aunswer.

We must doe good workes, a not to deserue our saluation by thē, but by our workes to b glorifie God, in c walkinge as becommeth Gods children, d declaring thereby our thankfulnesse to God for our re-

h Rom. 6. 4. 5. 6. 7. 8. 8. 11. Phil. 3. 14.

i Math. 5. 23 24

k Luke. 1. 75

a Esa. 64. 6 Job. 35. 7. Psal. 16. 2 Luk. 17. 10.

b 1. Cor. 6. 20 Math. 5. 16 1. Pet. 2. 12

c Colos. 1. 10 Phili. 1. 27 1. The. 2. 12 Ephe. 4. 1. Ephe. 1. 4. et. 2. 10 Luk. 1. 75

d Roma. 6. 13 et. 12. 1. 2. 1. Pet. 2. 5.

demtion. Secondly, by our workes
e to e make our election more cer-
2.Pet.1.10 taine vnto our selues: Thyrdly to
Mat.7.17. f winne others to Christe by our
f holy life and conuersation.
Ga.5.6.22.
1.Pet.3.1.2
Rom.14.19

Question.

What workes callest thou good workes?

Aunswer.

Our workes can neuer be accep-
table and good in the sight of God
vnlesse in doing the we keepe these
two thinges: First, that they be
framed accordinge to the rule of
Gods a lawes & cõmaundements,
a and not b after our owne deuises.
Ephe.2.10
Col.2.20.
21.22.23.
b Secondly, that they proceede frõ
Titu.1.14. an hart c purged by fayth. If ey-
Deu.12.32. ther of these two poyntes be lack-
Esa.29.13 ing, our workes are abhominable
Math.15.9 in the eyes of God, although they
c appeare neuer so glorious in the
Act.14.23. sight of men.
Heb.11.6

Question.

Because prayer is our especial meanes
which God wil haue vs vse to increase
our fayth, tell mee what belongeth to

true

true prayer?

Aunswer.

It is requisite in true prayer, that we obserue these fyue thinges.

First, that we make our prayers a onelye to God, through b Christ and not to Saynts.

Secondly, that we be c inwardlye touched with the neede of the thinge we aske, hauing our minde wholye bent therevpon, and not caryed away with bythoughts.

Thyrdly, that our prayers bee grounded vpon d Gods promises with full assurance that they shall be graunted, so farre as the Lorde doth know them to be meete and needefull for vs.

Fourthly, that we e continue in prayer, although we haue not our requests at the fyrst.

Fyftlye, that we aske not those thinges which we f thinke good in our owne fantasye, but onely g that which GOD commaundeth

a
Psal.50.15
et.81.8.9
Rom.10.14
Iame.1.5
Mat.4.10.

b
Joh.14.13
14.et.15.16
et.16.23

c
Roma.8.26
1.Joh.5.14
John.4.23
24
Psa.51.17.
et.145.18
2.Cro.20.12
Math.6.7

d
Iame.1.6.
mar.11.24.
Lu.11.9.10
11.12.13
1.Joh.5.15

e
Luk.18.1
2.3.4.5.&c.
Rom.12.12
1.thes.5.17
Colos.4.2.

Mat.15.22
23.24.&c.

f
Iame.4.3
Rom.8.26.

g
1.Joh.5.14

h Math.6.9. Luke11.1.2 vs to aske of him: All which thinges bee h contayned in the Lordes prayer.

Question.

Rehearse the Lords prayer?

Aunswer.

Mat.6.9 OVr Father which art in heauen, halowed be thy name. Thy kingdom come, thy will be done in earth as it is in heauē. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation, but deliuer vs from euyl. For thine is the kingdome, and the power, and the glory, for euer and euer. Amen.

Question.

What doost thou desire of God in this prayer?

Aunswer.

1 First I desyre of our heauenlye Father, that his name may be halowed: first in his excellent works, which is, when we acknowledge a his mercy, wisedome, iustice, and prouidence, that he alone worketh althings:

a Psal. 113.2 3.&.145.1. Rom.11.36 &.16.27

althinges: and that b onelye the Lorde God bee had in honour, all other set aſyde. Secondlye, that his name may be c glorifyed in our godly liuing and conuerſation.

In the ſecond petition we deſyre that God his kingdom may come that is, that hee wyll declare himſelfe to be king ouer his d Church, in guiding and defending it, in increaſing of the number of the faithfull, in e thruſting foorth labourers into his haruеſt, and bleſſing their labours, and f ſuppreſſing the rage of wicked tyrantes. Secondly that he wil exerciſe his kingdome ſeuerally in euery one of vs, g killing ſinne in vs, and al worldly care, and renuing vs to righteouſnes of life.

In the third petition we deſyre, that Gods wil may be done, that is, that we may h wyllingly in all thinges reſygne our ſelues to Gods wyll, without murmuringe or grudging.

b Ioſu. 24. 14. 15. 1. Ioh. 5. 21. Pſ. 81. 9. 10.

c Eſai. 52. 5. Eze. 36. 20. Rom. 2. 24.

2

d Math. 3. 2. 11. 5. 19. 11. 13. 31. 32. 33.

e Math. 9. 38.

f 1. Ioh. 3. 8. Rom. 16. 20.

g Ro. 8. 10. 11. 13. 11. 6. 6. 1 Ioh. 3. 8. 9.

3

h Luk. 22. 42. Titus. 2. 12. 1. Pet. 4. 21. 1. Ioh. 2. 17.

In

4 In the fourth petition we praye
i that he wyll geue vnto vs, i walk-
Gene.3.19 king faythfully in our calling, our
Eph.4.12. dayly bread, that is, all thynges
1.Thes.3.8 10.12 necessary for our lyuing for this
1.Tim.5.8 present lyfe.

5 In the fyfte petition we praye
k that our synnes maye be forgeuen
Psl.145.15. vs, that he wyll not lay to our
104.27. Ec.105.16 charge our synnes, nor the punish-
Esay. 3.1 ment due to them, but that he wyll
Psal.78.18 19.20.29. accept the death and passion of
30.8.106. Christ, as the full satisfaction for
34.22.107. our syns, and that we may here-
1.2.3 l of haue l full assurance in our con-
1.Joh.2.12 science, that the punishment of our
Ephe.3.12 Rom.8.15 syns is fully discharged in Christ,
38.39. and therefore freely forgiuen vn-
1.Joh.5.19 to vs, as m surely as we doo
20. m forgiue others: and that n we may
Math.5.45 vi.6.14 15 loue one another, from the bot-
Luk.6.36 Jam.2.13 tom of our harts, all desyre of re-
in n uenge set alyde.
Mat.6.14. 15.8.5.23. 24.44. Rom.12.19

6 In the syxt and last petition we
do pray God that he wyl not leade
vs into temptation, but deliuer vs
that

that is, that he o will not bring vs further into the battell with our spirituall enemies, then we by his holy spirit shall be able to preuaile and ouercome,

o Ro.16.20. 1.Tim.4.27.18 Ephe.6.10 1Cor.10.13 2.Pet.2.9.

Question.

And why is this added: For thine is the kingdome, the power, and the glorye, for euer and euer. Amen?

Aunswer.

Not onely to kindle in our harts a desire the glory of God, but also to teach vs that this prayer is grounded vpon none other, then on God onely: and that we should not thinke the b kingdom of God to be weake & voide of force and might. Also that c he only is to be honoured, praised & glorified, & that his power is infinite, perpetual and euerlasting: And in this word d Amen, is expressed the feruent desyre to obtaine those thinges which we aske of God, and our hope is confyrmed, that those thinges which we aske are graunted vnto vs, by which

a 1.Cro.29.3 Rom.11.36
b Psal.114.7
c Deut.6.13. Ap.4.9.11 Ap.5.12.13 1.Cron.29.10.11.12.13
d 1.Pet.5.11 Apo.6.14. Apoc.7.12.

which our consciences is pacified and so we end our prayers.

Question.

Tel me now briefly the effect of al that thou hast sayde?

Answer.

By the ten commaundements I see my miserable estate, that I deserue death, dampnation, and the curse of GOD, which must needes be payed, because God is iust: and where as I my selfe am not able to paye it, the holy Ghost through the preaching of the Gospell worketh in me fayth, which assureth me, that the Sonne of God being made man for me, hath euen in my nature suffered what so euer my sinnes deserued, and hath made mee with him the childe of GOD, and heire of euerlasting life. Wherof leaste I should doubt or wauer, hee hath appointed two Sacramentes, as outward signes and tokens to be seene and felt of mee: that

that as surelye as I see my selfe made partaker of them outwardlye, so the holye Ghost inwardly instructing mee, I should not doubt, but inwardlye to bee partaker of Christ himselfe with all his benefites, his raunsome, righteousnesse & holinesse to be mine, that in him, and thorow him I shal haue lyfe euerlasting. And thus beeing borne a new into this liuely hope by the holy Ghost, my wayes shoulde be directed and guided by the same spirit, to walke in holynesse and righteousnes, all the dayes of my life. Amen.

A Prayer contayning the sum and effecte of this Catechisme.

O Merciful and heauenly Father, for so much as at euery light occasion, I am drawne frō thy holy lawes, to the vanities of this syfe, and vnto all sinne and wickednesse, I beseech thee in mercy set before mine eyes alwayes the remembraunce of thy iudgement seate, and my last ende: whereby I may be daylye sturred vp to consider in what great daunger I stande through the horryble punishment due to my sinnes, that dayly groning vnder the burthen of them, I may flye for succour to thy beloued Son Jesus Christ, who hath fully payde, suffered and ouercome the punishment due to them: and through the working of thy holy spirite in me, I may be fully assured in my soule, and conscience, that the curse, condemnation and death which these my sinnes deserue, is fully payd, suffered and ouercome in Christ, that his righteousnes obedyence and holinesse is mine, and whatsoeuer hee hath wrought for mans

saluation

saluation is wholye mine. Strengthen this faith in me daily more & more, that I may inwardlye feele comfort & consolation in this, that I feele thy holye spirite beare recorde vnto my spirite, that I am thy Childe, grafted into the bodye of thy sonne, and made with him fellow heyre of thy euerlasting kingdome. So worke in me by thy holy spirit, that dayly more and more I may feele sinne dye in mee, that I do not delight therein, but dayly mayegrone vnder the burthen thereof: vtterly hate, detest, and lothe sinne, set my self and all the powers of my soule & body against sin, and haue my full delight, ioy, comfort and pleasure in those thinges which be agreeable to thy will, that I may walke as becommeth thy Childzen of light, looking still for that good time, when it shall please thee to call me to thine euerlasting kingdome and ioy eternall: this in mercy graunt vnto me, for Iesus Christes sake my onely Lord and Sauiour. Amen.

A short Instruction to learne the figures in numbers, necessarye for the finding out of the noates in the margent of this Booke, or anye other.

1	j	one
2	ij	two
3	iij	three
4	iiij	foure
5	v	fyue
6	vj	syxe
7	vij	seauen
8	viij	eight
9	ix	nyne
0		

This Sipher serueth but to fyll the places

As thus:

10.	20.	30.	40.
x.	xx.	xxx.	xl.

The places.

8. thousand.	7. thousand.	6. thousand.	5. thousand.	4. hundred.	3. ten.	2. fifteth.
2	7	5	6	3	0	8
seauenth.	sixt.	fyft.	fourth.	thirdth.	second.	first place.

In the fyrst place the fygure is symply it selfe and no more, thus is .8. The seconde place is the place of tens, therfore the fygure .9. standinge there is .9. tymes ten, and so of the rest.

The thirde place is of hundreds, and the figure 3. standing there is .3. hundred. The fourth place is of thousandes, and .6. there is .6. thousande. The fift place is of ten thousand and .5. there, is fyue times ten thousand. The sixt place is of a hundred thousand, and so the figure .7. there, is .7. hundred thousand &c. Let this suffyce for this time.